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ANCIENT AND MODERN TESTIMONIES TO SPIRITUALISM.

BY A TRUTH SEEKER,

V.

In the earlier ages of the world, men's conceptions of and belief in spiritual things appear to have been more clear and undoubting than in later times; their natural instincts were to them all-sufficient, they had no need to test their divine intuitions by logical formulas; the communion held with the spiritual world was not to them a matter for scoffing and contempt; they may have been ignorant of much that we know, but they had not closed the eye of the soul, or refused to listen to the wisdom of the spheres; they in their simple, reverent faith, had not learned to doubt the reality of a surrounding spiritual world, and its intimate relations with this, God's visible and intelligent universe.

We find evidence of this in the most ancient records extant of the history, traditions, and institutions of the primitive races of mankind. We have seen it in the inspired Hebrew writings, and it may be further illustrated from the Hindoo sacred books,—books confessedly of high antiquity, believed by some scholars to be the most ancient known records of the human race. The whole contents of these books (the Vedas) are regarded as direct revelations of inspired Seers. According to the Hindoo philosophy thence derived, and prevalent from time immemorial, the inward sight, or spiritual vision, is regarded as the highest good to which man can attain on earth. The seers receive their inspiration from heavenly spirits and from God himself with whom their souls communicate in the trance.

That which the soul sees and hears in its trances, is regarded as something directly known—learned—an evident revelation than which nothing higher can be discovered in the material world, and which is therefore to be regarded as the law of life. The spiritual world with its graduated rank of spirits (souls of men) and their constitutions, with the position of this world in relation thereto is revealed to them in vision. Our waking state in the outer world of the senses is held to be no true being, ignorance and folly being predominant, owing to the influence of matter and the desire of worldly goods. Trance reveals the true light of knowledge: it is the opening of the inner eye, and the true waking is the vision of light invisible to the common eye, but revealing the true spiritual reality from the circumference to the centre. Purity, abstemiousness, inward contemplation with freedom from all disturbing influences: prayer and entire resignation to the will of God; are regarded as the means by which, in vision, trance, and ecstasy, man may attain to the highest wisdom through communion with the Spiritual-world. We may add, that the Brahmins practice magnetism, and believe that they receive from spirits effectual aid in the cure of disease.

Egypt, from the earliest times has been famed as the land of occult arts. The Chevalier Marsham has contended that these arts spread from thence to the surrounding nations, — Assyrians, Babylonians, Persians, Greeks. But though its people evidently attained to a considerable proficiency in art, and in some respects, to a high state of civilization, and have largely influenced the subsequent destinies of the world; very little of an authentic nature is now known concerning them; and especially is this so in relation to their inner life, to their religious and philosophical speculations and beliefs. Religion, science, and philosophy, they regarded as the possession and study of their learned or priestly caste, and these thought it a kind of profanation to submit their mysteries to the familiar and unhallowed gaze of the vulgar; from them they were carefully withheld, or revealed only in symbol, the esoteric meaning of which they but dimly comprehended.

"The wise men of Egypt were secret as dummies,
And e'en when they most condescended to teach,
They packed up their meaning, as they did their mummies,
In so many wrappers, 'twas out of one's reach."

Moreover, we must not forget that their language has for ages been entirely lost, and that it is now, after the lapse of many centuries, only partially restored. We glean however from various notices and allusions in the Bible and other ancient writings, and from their own antiquities, that they had their oracles, that they studied Astrology, cultivated magic,* practised soothsaying and various

*It is a fact not without significance, that "the Magician in the earlier ages was the religious philosopher," as also that other fact, that these "wise men of the East" (probably Persian Magi) were the first who recognized, and brought their offerings to the infant of Bethlehem.

arts of divination, and were familiar with magnetism and clairvoyance, to which we may add, that Herodotus tells us that the Priests of Egypt after pointing out to him the images of their successive High Priests, informed him "that indeed before the time of these men, Gods had been the rulers of Egypt, and had dwelt amongst men." These things may sufficiently indicate their belief in a surrounding world of Spirits, whose ministrations might be evoked in their behalf. It is very generally agreed that much of the theurgy and theosophy of Egypt was inherited by the Greeks, though modified doubtless by their peculiar characteristics and the different aspects which outward nature presented to them. Many of their most celebrated philosophers travelled thither as to the chief fountain of ancient wisdom, and drank deeply of its waters. Pythagorus is said to have spent twenty two years there in gaining this kind of knowledge. It is then in the study of the Religion, Philosophy, and History of Greece and Rome, (especially the former, for what Egypt was to Greece, that was Greece to Rome) that we shall best discern the mind of the ancient world—what it thought of the relations between the visible and the invisible—the world of Spirits, and the world of mortals. Indeed, apart from the sacred writings, it is not till this era that much clear insight into the matter can be obtained, as it is not till then that authentic history properly begins.

First then, let us take a brief glance at the Religion of Greece, at least so far as it is connected with the subject of our enquiry, for we shall find that it is not altogether unconnected therewith.

That Religion, or Mythology, it is the fashion to praise for its beauty and its poetry, while some philosophers, and among them, Bacon, have regarded it as containing under a graceful veil, many valuable truths of Natural Philosophy. These praises are not we think unwarranted, nor that conjecture probably wholly without foundation, but it surely has a much deeper aspect, a profounder meaning. Does it not shadow forth a mighty truth—is it not a revelation of the deep yearnings of the human spirit for communion with the world of Spirits, as well as the Father of Spirits—a reaching forth from this visible sensuous sphere to the truer and higher life beyond?

That Grecian mind with all its culture may not have escaped the taint of idolatry which was spread over the ancient world, (and, we may add under other forms, the modern world also,) but the belief which it held that God's government of the world was carried on by spiritual agencies under his appointment, cannot fairly be so interpreted, though it may have become a means thereto; we do the Grecian people an injustice if we conclude that the one supreme God was unknown to, or unacknowledged by them, for, as is remarked by Lord Herbert, "tho' the Greeks advanced their Heroes into the number of the gods, yet they acknowledged a most good and great God, far superior to them, who is unanimously worshipped by all nations; and to whom they were only subser-

vient." It has been said that the gods of Greece occupy the same place in the Greek Mythology as the Romish saints in the system of Romanism. There is more truth in the assertion than may at first appear, for we have reason to believe that its gods, in great part at least, were but the apotheosised spirits of great, just, and brave men—founders of states and cities, public benefactors, heroes, and men who had lived in the golden age. That this was the belief of the Greeks themselves, is distinctly declared by Herodotus. "All Pagan antiquity affirms" says Dr. Campbell, "that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Esculapius, Proteus and Minos, all their divinities were ghosts of dead men, and were so recorded."*

Hence their multitudinous divinities who peopled earth, air, and ocean: gods in human form though of super-human beauty, possessing human nature—and though of more than mortal wisdom, not exempt from human passions and human frailty.

The whole structure of the Greek Mythology (as of other Mythologies) if closely examined, testifies to the belief in a Spiritual Universe surrounding and in contact with this material one, and not only influencing men, but making them conscious of such influence; as might be abundantly illustrated from Hesiod, Homer, Virgil, Ovid, Plato, and other classical poets and writers of antiquity.

The Oracles of Greece constitute an enigma which has puzzled later philosophers and critics more perhaps than any other in ancient history. Of these Oracles, the most famous was that of Delphi—otherwise an obscure and insignificant town. That its decrees were revered, not only by the vulgar, but by philosophers and statesmen—that it was consulted by authority in all public emergencies—that it determined questions of peace and war—the settlement of colonies, the founding of states—that it influenced the fate not only of individuals, but sometimes of armies, and even of the state itself; and not only the destinies of Greece "but more or less that of all the countries around the Mediterranean," so that "in all matters of importance, whether relating to religion or to politics, to public or to private life," the words of the entranced woman—the priestess of the oracle determined the choice, and her words settled all disputes, and the oracular language delivered by her lips, "preserved and promoted the religion of the greater portion of the ancient world"—and that these responses were spoken

*Cicero contends "that even the superior order of Gods, or Gods of the greater nations, were originally natives of this lower world, as could be proved from the writers of Greece; that their sepulchres were shewn openly in that country and that the traditions concerning them were preserved in the mysteries." For evidence of the universal origin of pagan worship in the deification of dead men and of outward nature; see Farmer's learned work "The general prevalence of the worship of Human Spirits in the Ancient Heathen Nations asserted and proved," and to the authorities therein quoted.

by the lips of a simple unsophisticated countrywoman, is a plain matter of history. "We derive," says Plutarch "immense advantages from the favor the gods have conceded to her—she, and the Priestess of Dodona, confer on mankind the greatest benefits both public and private. It would be impossible to enumerate all the instances in which the Pythia proved the importance of her power of foretelling events; and the facts of themselves are so well and so generally known, that it would be useless to bring forth new evidences. She is second to no one in purity of morals and chastity of conduct. Brought up by her poor parents in the country, she brings with her neither art, nor experience, nor any talent whatever when she arrives at Delphi, to be the interpreter of the God. She is consulted on any account,—marriage, travels, harvest, diseases, &c. Her answers though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." The same writer records that she predicted that terrible eruption of Vesuvius that buried Pompeii and Herculaneum, and caused the death of the great Pliny.

That all this was nothing more than the cunning tricks of priests—that the countrymen of Aristotle and Plato—the most inquisitive, acute, and free-minded people of Antiquity, could for successive generations be so gulled by juggleries, let those believe who can. That the oracle paltered in a double sense:—that its predictions were couched in terms so ambiguous, that in any event a claim of their fulfilment might be set up, is an assertion that has been often made. Probably however, an intelligent contemporary may have known as much about it as a critic born some two thousand years afterwards. Plutarch, beside the passage already quoted, observes "As Mathematicians call a straight line the shortest possible course between two points, so the answer of the Pythoness proceeds to the very truth without any diversion, circuit, fraud, or ambiguity. It has never yet in a single instance been convicted of falsehood."* Honest, simple-minded Herodotus "the Father of History," testifies in this wise "I am unable to speak against the oracles as not being true, nor wish to impugn the authority of those that speak clearly, when I look on such occurrences as the following"—then after citing an instance, he continues "looking on such occurrences, and

*Plutarch admits the occasional obscurity and circumlocution of the Oracles which he explains as a measure of precaution when powerful states and princes went to consult them; as Apollo employs mortal men as his servants and prophets, over their safety he must watch, and see that his priests do not come to harm, by bad men. He did not wish entirely to suppress the truth but left its revelations, like a ray of light to shine through and become softened in verses, for the purpose of removing from it everything harsh and unpleasant. Besides tyrants and enemies may not learn that which stands before them. For them he envelopes his replies in obscurity and conjecture which concealed the meaning of the oracle from all others, but revealed it to the questioner without deceit.

regarding Bacis, who spoke thus clearly, I neither dare myself say anything in contradiction to oracles, nor allow others to do so." A modern critic, the Rev. Mr. Beecher observes "some responses doubtless were cunning, *double-entendres*, some, the result of mere clairvoyance, but some were genuine. The Pthonesse of Phillipi (Acts xvi. 16.) was such as the oracles employed. If she was genuine they were * * * either Paul, Luke, her employers, and the world was deceived or she was genuine. But if she was, the oracles were, and if they were, the mediums are." In this latter remark, our theological and Reverend opponent, agrees with our scientific opponent Dr. Rogers, whose general views he is combatting. The latter gentleman remarks, "in this trance state of the Pythia, we witness the same phenomena of many of our so-called 'mediums'." Dr. Rogers attempts to account for the oracles as the result of "local mundane emanations" acting upon the nervous system of the Pythia, and developing to a wonderful degree the *presensation*, or divine power of her brain, standing as it did in a general relation to all matter. The controlling action of mind being suspended, her brain became entirely subject to a specific mundane influence, which being reflexed back upon the outer world, was called the oracle of the gods,—as in the modern medium it is called 'communications from the invisible spiritual world'."

Well! this is better than the imposture theory, but it won't do, it reminds us of the stage direction in one of our old plays "Enter a song and sing itself." Local mundane emanations may have excited in the Pythia the conditions required in her as a channel for conveyance of the oracular responses; but mundane emanations could not originate intelligence, or communicate what they did not possess.

An Electric Telegraph cannot work itself—it will convey a message,—it cannot originate one. Intelligent responses require an intelligent agent for their production. That these mundane emanations excited or developed a power in the brain separate and distinct from mind, a physical quality which *presensed* coming events, is an assertion, which, as it seems to us, is unauthorised by fact, unwarranted by science, and destitute of probability,—looking very like a clever improvisation to eke out the exigencies of a theory.

The learned Jesuit, Clasen, cuts the gordian knot, after approved clerical fashion, by giving to the devil the honour of being prime-mover of all the oracles. A mode of dealing with the question simple enough, but not quite

*"It may perhaps be interesting to some" says Mr. Beecher, "to know that the genuineness of the oracles was conceded by Justin Martyr, Athenagoras, Theophilus of Alexandria, Tatian, Clemens Alexandrinus, Origen, Eusebius, Athanasius, Chrysostom, Cyril Alexandrinus, and others of the Greek Fathers, and by Minucius Felix, Cyprian Tertullian, Lactantius, Maternus Firnicus, Jerome, Augustine, and others of the Latin."

satisfactory; although to give it greater plausibility, he maintains, in defiance of sound historical evidence, that the oracles ceased altogether at the advent of our Saviour, "who with his greater strength wrested from them their means of deception."

Probably, after all, the reader may conclude that the Greeks themselves were not far wrong in attributing the oracular responses to the inspiration of the gods, i. e. the highest order of their deified Human Spirits.

Of the Sybils and their prophetic books,—of the various modes of augury and divination practised in the ancient world to ascertain the will of the gods, we have not space to treat; nor is it necessary in this connection for the purposes of the argument that we should do so. It is sufficient to cite them as evidence of the universal belief to which we have before adverted.

In our next we propose to set forth the opinions entertained upon this subject by some of the most enlightened Philosophers of Antiquity.

SPIRIT POWER ON MEDIUMS.

"Surprising!"—"Curious!"—"Well I never!"—are expressions frequently used by individuals when the verities of God's dealings with men through Spirit-agency is narrated: the incidents are looked at as we would at a beautiful fancy painting, full of speaking incidents, but having no real life—a "might be" scene, mere canvas and paint. Why is this? Because with thousands of our fellows, there is a kind of hatred to the task of thinking; they are compelled by instinct to think sufficiently for the purpose of eating to live, and living to eat: beyond the mechanism necessary for these objects, there appears to be a fearful blank in the majority of human minds. When therefore a Thinker appears in any department of science, his ideas and projects are looked upon with a vacant stare, or with the cold sneer of the would-be considered important personage, till the Idea maker, having by energy of character made for himself a position, stands forth as one whose assertions are to be respected; but his old opponents still remain non-thinkers—the "cautlee" portion of the population. This is especially displayed, when some angelic mind in carrying out the order of God, uses a human being as an instrument to effect a purpose. As Newton and Watt employed tools to assist in proving the truth and practicability of their ideas, and—little or no merit was attached to the tools employed—so in mediumship, the medium is a tool more or less perfect, which being used, effects the required results. On religious points, persons range themselves into sects and parties, led on by some leading mind who from educational and thinking habits, strikes out an interpretation fresh to the public mind: but after all, they are the mere operations of a human mind clothed in flesh,—of the earth, earthy;—how invaluable there-

fore is it to man, if those noiseless "Spirits who walk the air both when we wake and when we sleep"—those spirits whose knowledge of spiritual subjects must at least be equal to our knowledge of earthly subjects; perceiving the longing efforts of many, to reach the real facts of spirit-knowledge, do by an old fashioned and almost interdicted method, declare "this is the way, walk ye in it." Looking therefore at the past, considering the present, and gazing into the future, I have thought it meet and right that some experiences as an instrument of a higher power should from time to time be related, so that he that hath ears to hear may hear, and act upon the knowledge so obtained. I do it the more readily, because though I am but as a rushlight in comparison with many English Mediums; their timidity, fear, or apathy, keep back from public knowledge, the marvelous proofs of "Holy influences" operating on them, and producing scenes and results which awe the soul into humility and gratitude. In the midnight hour, the rushlight lights though dimly, surrounding objects; and is useful:—when the greater lights arise, the lesser is obscured—forgotten. Lord grant that these lights may speedily be lit up by a "live coal from off the altar." Mediums well understand the meaning of those words of the Poet Longfellow:—

"THEN the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted,
Come to visit me once more.

With a slow and noiseless footstep,
Come the messengers divine;
Take the vacant chair beside me,
Lay their gentle hand in mine.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes, in blessings ended;—
Breathing from their lips of air."

Gently, reader, lift your thoughts upward--these thoughts will mingle with the air of heaven, and return laden with the nectar of the skies. This month of October has been rich in angelic teachings of a peculiar kind. I will endeavour the next time we meet to relate a portion of the incidents, so that we may rejoice together in the abundance of the revealings given us by our Spirit-friends.

Peckham, 31st October, 1857.

JOHN JONES

VOICES FROM THE SPIRIT LAND.

The time has come when man should become conscious of his might; of the latent powers in his spirit; of his Father GOD; the brotherhood of man; the forces of nature and the principle of progress; when he should recognize his relationship to the great All; drink in inspiration from every department of the universe; break down the walls of superstition, bigotry and error; and burst the

fictitious mounds erected by irreligion, fanaticism, and unkindness. It is time that man became enlightened, that his senses became quickened to the true, the good, and the beautiful. He should become conscious of the fact, that,—

There's a realm in endless light that lies
 More fair than loved Italian skies ;
 Where music dwells in th'very air
 And the spirit of love is every where.
 Where changeless summer for ever beams
 And a fountain of joy for ever streams :
 Where music fills the soul with peace
 And heavenly joys can never cease.
 Where the weary cross is left behind
 And amaranth wreaths the temples bind ;
 For soft are th'paths of that bless'd shore
 And the weary feet shall bleed no more
 Where he who the lonliest path has trod
 Shall nearest stand to the throne of God.
 The time has come when men should turn
 From errors ways the truth to learn ;
 The time has come when man should be
 From every darling passion free.
 When the aching heart should aspire
 To heaven and the courts still higher,
 Where truth, lives, moves, acts, near to him
 Who rules the burning seraphim
 With potent might of love and good
 Who feeds the angels with that food,
 Which taking none shall hunger more
 Upon that vast extended shore.
 Whence spirits wend their way to earth
 To herald in the coming birth,
 Of a better time, a better day
 When men shall climb the upper way ;
 Nor longer dwell midst slime and dust
 Nor feed upon the hardened crust,
 Which priests do give instead of bread
 Of life but stones both hard and dead.

I come dear friend and pray that you
 Will now henceforth your duty do ;
 Help us with all the strength you're able
 Now to cleanse the Augean stable.
 The human heart's the one I mean
 You'll help me truly friend I ween ;
 To Nature, self, and God be true
 And with your might your duty do.
 The air is filled with mighty beings
 They fill the dome with swelling peans ;

Proclaiming death shall be no more,
 And that eternity's bright shore,
 Has come to light and that the night
 Of darkness now shall flee away
 Succeeded by a brighter day;
 When man shall love his brother man
 And progress up till he shall scan,
 The hills of that most blessed shore
 Where once arrived he'll weep no more.
 And the mighty bells are ringing
 Peals of joy while angels singing;
 Songs of triumph fill the dome
 Of heaven, man's immortal home,
 With music such as cheers the heart
 And blunts the point of death's dread dart;
 Fills man's soul with love and peace,
 Proclaims that error soon shall cease;
 And the sun of truth illumine the land,
 Join all men in a solid band,
 Of sisters, brothers, lovers, friends,
 Whose upward path to heaven tends.

DUGALD STEWART.

WE KNOW THAT THEY ARE LIVING.

We know that they are living,
 Those friends who've left the earth
 And now to us they're giving,
 Credentials of their truth.
 We trace their acts of kindness,
 Which in our way they've strewn,
 And now we've lost the blindness,
 Which made their state unknown.

How bright the world they're ranging
 Beside those rivers pure;
 How rich, the peace unchanging,
 The pleasures they endure.
 They are the angels near us,
 The guides of this life's bark,
 And they will safely lead us,
 O'er all the waters dark.

They can behold our doing,
 They do with us rejoice;
 When triumphs are accruing
 They lift the grateful voice.
 They do, in all our sorrow,
 Feel deeply for our pain,
 And bid us trust the morrow
 When all shall smile again.

JANE J. PREECE.

MONTHLY SUMMARY.

Should the enclosed narrative of Spiritual demonstration, as witnessed by men of stirring worth and genuine piety, be thought worthy of a place in the Telegraph, it is at your disposal for insertion.

The extract I have made, is from the "Quarterly Reveiw" of the Evangelical Sects, No. 8.

Good old Bishop Latimer, in speaking on Spiritual Manifestations, does so in a way which would not much please the fastidious critics, or squeamish professors of religion of the present time. But what would the cavilers of Modern Spiritualism say, to some of the stories which the excellent man thought proper to relate in some of his sermons, and very oftens when he spoke before kings? The accounts he gives in some instances, by such men who would be wise above what is written, would be stigmatised as histories of Fanaticism, by those who hate all renovation and salvation from sin: and yet strange to say, some such persons pretend to peruse the writings of Latimer. I wish the reader to understand, that the story is the Bishop's and not mine. Not that I fear the sneer of the objector—not being particular in this matter, as I have thrown off, for ever, the chains of Theological Dogmas, and all Sectarian ties, in which I was enslaved for many years, and am now an independent inquirer after truth, which truth has made me free indeed—never more I hope, to be entangled with its yoke, which for me was too intolerable to bear.

In speaking of the temptations of the devil [or evil one] the Bishop tells us, that it appeareth throughout all the Scriptures most plainly, that the devil [or evil one] is vanquished when the Word of God is used against him; and he gives us the following story:—

"At this time we have a story written by a Spaniard, in the Latin tongue, and affirmed by many godly and well-learned men—which story happened in a town in Germany, where a poor husband-man, lying sore sick, and ready to die. They that kept him company in the chamber where he lay, saw a man of great stature, and very horrible to look upon, his eyes being fiery. Coming into the chamber, this terrible devil [or evil one] turning himself unto the sick body, said, "Sir, thou must die this day, and I come hither to fetch thy soul, for that pertaineth unto me." The sick man answered with a good countenance, saying, 'I am ready to depart whensoever I shall be called on by my Lord, which gave unto me my soul, and put the same into my body, therefore unto him only I will deliver it, and not unto thee, for he hath delivered my soul from thy power, with the precious blood of his only son. Then said the devil [or evil one] 'thou art laden with many sins, and I am come hither to unite them together,' and forthwith he drew out of his bosom, pen, ink, and paper—seating himself at the table that stood there, ready to write upon. The sick man perceiving his intent, said, 'I know myself to be laden with many sins, but yet I believe that the same are taken away through the passion and suffering of Christ, through whom I stead-

fastly believe that the Heavenly Father is pleased with me—but yet if thou wilt write my sins, thou mayst do it; and then write thus, that all my righteousness is as filthy rags, therefore I cannot stand in the judgment of God.’ The devil [or evil one] sitting at the table, wrote this with a good will, and desired the sick man to go forward in confessing and numbering his sins. Then, the sick man alledging the Scripture, saith, ‘the eternal and living God promised, saying ‘for mine own sake, only, I take away your iniquities; further, thou, O God, hast promised, that though our sins be as red as scarlet, thou wilt make them white as snow’; but these words he wrote not, but instantly desired him to go forward, as he had begun; then the sick man, with great sorrow and heaviness, cried out, ‘the Son of God appeared to that end that he might destroy the works of the the devil’ [or evil one;] and after these words, he vanished out of sight: and shortly after, the sick man departed unto the living God.”

Thus ends the narrative, or story. It appears, Mr. Editor, that in all ages of the Church, and of the world, that Spiritual Manifestations, in different modes existed; as we ourselves are witness they still exist, in the present day.

N. B. I have put brackets enclosing the words *evil one* instead of the word devil, as in the original it reads devil only.

I remain, &c.

JOSEPH ROWLEY.

I have been this morning to Heart's Hill and I find that Spiritualism has got a firm footing there, as well as at Brierley Hill and the neighborhood; the time I was from home two members of a religious body called at my house for the *Telegraph* and “Voice of Good Spirits;” but me not being at home, they kindly waited till my return. One of them, a class-leader, told me he expected to be called before a Church meeting, this week, for sitting in a Circle for Spirit-teachings, but he said that what he had already got from the Spirits, was truth; and he should follow it up, whatever the church might say to the contrary. The other was a member at the same place, and they with four others from Heart's Hill and neighborhood, have become subscribers to the *Telegraph*, and *Voice of Good Spirits*, so that by this you will see that the cause is spreading here; and I enclose a part of a letter I have received from a friend in Ludlow (about 40 miles from here) so that the cause is spreading far and near. I have several letters from the same person, which I will send you when I have time to copy them.

DUDLEY.

T. DUFFILL.

[Extracts referred too.]

The day on which your dear partner left the flesh, I went to bed early, being very poorly. At six minutes past seven, I distinctly saw two figures, a *male* and a *female*, near my bed. I never saw Mrs. Duffill in the flesh; but I firmly believe it to be her glorious Spirit I saw on that night. She pointed upward, so did the male.”

I was glad to receive a note from you, and to hear you report progress in the good cause; your cheering sympathy came like a ray of sunshine, amid the rage and darkness of the tempest. The Orthodox are up in arms against me, and the glorious cause of Spiritualism; but my courage has not yet begun to fail; neither do I think it likely, while God and truth are on our side. The ignorant and narrow-minded, say it is done by the black art—they will not come and prove for themselves, but stand aloof, and start the cry of '*Mad Dog*.'

I am not quite alone, here are some who look at the good cause from the right stand point. After the P. M. travelling preacher (Mr. Nicolas) had made his strong protest against us in the chapel, an enquiry arose amongst his members who said, "There can be no harm in going once to see for ourselves; let us go," and the same night they came and told me what had been said by their preacher, and wished to be allowed to sit and prove for themselves. I thought this a right step, so I sat with them; I read the 8th chapter of Romans, they had their hands placed upon the table. Before I had read half the chapter, the table was raised half a yard from the floor, very gently, and a solemn influence rested on all—we asked the usual questions. The Spirits told us they would communicate through the alphabet. A young man was chosen to take the communications who is a devoted Spiritualist. I will give you the communication as we received it. The result was, every one of the men who came, went home fully convinced; and we resolved to cling to Spirit-teaching. We meet once or twice a week, as we can, and good has been done—some of the worst men about this place have been brought to consider their ways, and fly to Christ for peace and safety. To God be all the praise.

I should be glad if you and Mr. Rowley could pay us a visit, it would cheer my heart a little, for I have much to contend with. A farmer and his wife, who are Primitive Methodists, sent a woman to me one night last week, to have her fortune told; they sent a man with her, and gave her 2s. 6d. to offer me to tell her before the man, where her husband is, and other things. I took the woman into the house, and wrote a note to the farmer and his wife, which I think has given them a silencer. They have told one young man, who is a champion for the cause of Spiritualism, that they will never meddle with me or the cause again.

So my dear friend, you see I have the unenviable reputation of being a fortune-teller; well, my great Redeemer suffered shame and reproach for me, and murmured not, and I will trust in him and not be afraid. It is the cause of truth and cannot fail.

J. J. REECE.

A COMMUNICATION FROM THE SPIRIT OF MARY DUFFILL.

DEAR SISTER REECE.—Be not dismayed, let not these things move you—be firm—be faithful—God has cast your lot, for a time, on this desolate spot for a wise and holy purpose—let your light shine—fear not the frowns of narrow-minded and false professors of religion; they will not be permitted to harm your reputation, or the great and glorious cause of truth; like John, you seem to be

cast alone on this desert spot; but not so, my beloved sister; a host are encamped about you—fear not, light and joy will spring up around you, and you shall see the result of your labour in this glorious cause, in this dark part of earth. Trust in God, and do good—fear not man. May God be with you. Amen.

I have much to do at present, and for some five weeks to come. I will come to you again as soon as I am permitted. Hold up your head—your reward is great. Farewell for the present.

ITALY.—The Tablet, the leading Roman Catholic Journal of Europe, states that a belief in Spiritualism extends to every part of Italy, and is rapidly increasing.

Notices of New Publications.

The earnest and liberal-minded Spiritualist will be glad to learn that Spiritual literature in England is greatly on the increase. Mr. Scott's letters on "Spirit-Teaching" are being published in a separate form, including his appeal "To the Conductors of the Press." It will not be necessary for us to give quotations from them, as the whole series have already appeared in our pages.

Mr. Shaw has just published No. 9 of "The Voice of Good Spirits;" at present he is publishing them weekly.

The Christian Spiritualists have just published their first number, and a general disposition seems to prevail for distributing tracts, &c. on the subject.

We extract the following from a prospectus handed to us of a work to be published by Mitchell and Son, 24 Wardour Street:—

"It is proposed to publish a work—in two parts—comprising a series of Angelic and Holy Communications, received by a Lady who is in open intercourse with an Angel in heaven, from whom she daily receives communications of a high and heavenly nature. They treat of various subjects of great importance—to be well known, believed, and loved.

They consist of various papers on heavenly themes. The first portion of the work contains a private history connected with the previous life of the Medium, and of the Spiritual Communicant."

We have had the pleasure of distributing a few circulars and not without effect; and we have also the assurance, from a reliable quarter, that the list is increasing satisfactorily.

The Work will be put to Press as soon as a sufficient number of Subscribers is obtained. The List will not be published. Price to Subscribers, 5s.; Non-Subscribers, 6s. 6d.